

2215

THE WORLD CONFERENCE FOR THE CONSIDERATION OF QUESTIONS TOUCHING FAITH AND ORDER



A FIRST PRELIMINARY CONFERENCE

"Ἵνα πάντες ἐν ᾧσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

PRINTED FOR THE COMMISSION
OF THE PROTESTANT EPISCOPAL CHURCH
A.D. 1913

AT the General Convention of the Protestant Episcopal Church in the United States of America in 1910, the following resolution was adopted:

WHEREAS, There is to-day among all Christian people a growing desire for the fulfilment of our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him: RESOLVED,

That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord JESUS CHRIST as God and Saviour be asked to unite with us in arranging for and conducting such a Conference. The Commission shall consist of seven Bishops, appointed by the Chairman of the House of Bishops, and seven Presbyters and seven Laymen, appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention.

Copies of this and of any other publications by the Commission may be had free on application to the Secretary, Robert H. Gardiner, Post Office Box 1153, Gardiner, Maine, U. S. A.

Names are not entered on the permanent mailing list to which all publications are sent, unless the Secretary receives a personal request; but the Commission is glad to enter on that list all who will write to the Secretary that they desire to receive future publications.

A FIRST PRELIMINARY CONFERENCE

AT the suggestion of the Executive Committee of the Commission on the World Conference on Faith and Order appointed to represent the Protestant Episcopal Church in the United States, an informal and unofficial gathering was held at the Hotel Astor, New York, on May 8, 1913, to which were invited representatives of all the Commissions appointed in the United States and representatives of some other Communions which had not yet taken official action with regard to the World Conference. The discussion was so helpful and suggestive that the Commission of the Protestant Episcopal Church deems it worthy of publication, without, however, assuming responsibility for the statements made or committing itself to the views expressed.

The following report is greatly condensed from a stenographic report which has not been revised by the speakers.

Those present were: *Congregational*: the Rev. Newman Smyth, D.D., the Rev. Raymond Calkins, D.D., Professor Williston Walker, D.D. *Disciples of Christ*: the Rev. Peter Ainslie, D.D., the Rev. F. W. Burnham. *Presbyterians in the U. S. A.*: the Rev. J. Ross Stevenson, D.D., the Rev. Charles R. Erdman, D.D., Mr. Louis H. Severance, Mr. Henry W. Jessup. *Executive Committee of the Executive Commission of the Alliance of Reformed Churches holding the Presbyterian System, Western or American Section*: General Ralph E. Prime, the Rev. H. C. Minton, D.D., the Rev. Robert Hunter, D.D. *Moravian Church in America, Northern Province*: the Right Rev. Morris W. Leibert, D.D. *Reformed Church in the United States*: the Rev. James I. Good, D.D., the Rev. George W. Richards, D.D. *Methodist Episcopal Church*: Bishop John W. Hamilton, D.D., Bishop Richard J. Cooke, D.D., H. K. Carroll, LL.D. *Evangelical Lutheran Church in the U. S.*: the Rev. Junius B. Remensnyder, D.D. *Presbyterian Church in the U. S.*: the Rev. Russell Cecil, D.D., the Rev. J. Horace Lacy, D.D. *The United Presbyterian Church of North America*: Rev. D. F. McGill, D.D. *Northern Baptist Convention*: the Rev. Cor-

nelius Woelfkin, D.D., the Rev. W. C. P. Rhoades. *Reformed Church in America*: the Rev. Edward B. Coe, D.D. *Seventh-Day Baptist*: the Rev. Edwin Shaw. *Protestant Episcopal*: the Rt. Rev. D. H. Greer, D.D., the Rev. W. T. Manning, D.D., Messrs. Francis Lynde Stetson, George Wharton Pepper, George Zabriskie, Robert H. Gardiner. *Russian Orthodox Church*: the Very Rev. Alexander A. Hotovitzky, D.D. *Church of England*: the Rev. Tissington Tatlow, M.A.

The meeting was called to order by the Rt. Rev. D. H. Greer, who said, in part:

It is my privilege, as representing the Episcopal Commission, and perhaps in some sense New York, to extend to you a very cordial welcome. We have come together to get ready to consider the question which is exercising the mind and heart and conscience to-day of the whole Christian world, of how we may reconcile existing divisions in Christian lands and restore to the Christian Church its unity, so that it may more effectively fulfil its divinely appointed mission. It is a difficult task that we are beginning, because those divisions represent convictions that are dear to all of us, because they are fortified by heredity, and yet it is not a hopeless, but a hopeful task, for we have seen a vision, and though it tarry, we shall wait for it, believing that it will surely come in God's appointed time.

Wordsworth tells us that there are two ways in which the poet may fulfil his mission: one by trying to realize the ideal as he sees it far above and beyond him, the other, and the better way, he thinks, by trying to idealize the real. Perhaps it is the better way, this latter way, for us, by recognizing frankly, fraternally and eirenically the existing divisions of the Christian Church, and then trying, if God will guide us, gradually to lift it up toward the ideal of its unity: and we are here to-day to take if we can the first step in that direction,—a short step, it may be, yet a step. Perhaps I might illustrate what I have in mind: In the task of building the great Cathedral church in this city the consulting architect was asked by the trustees to prepare a preliminary sketch of the completed work. He replied that he was not prepared to do that fully, not only on account of the magnitude of the work, but because of

the multiplicity of its details, but that he would submit what in architectural phraseology is known as a preliminary-preliminary; and it seems to me that that represents our stage at the present time in this very great, this very solemn work for which we have come together to-day.

We may not be able to do much at our conference this morning, but I believe that we can do something, not of course doing anything final to-day, but yet having that final hope in our minds, pushing on under the guidance of God toward the complete fulfilment of it in the future, trying thus to strengthen the wavering mind and so continue our march in the race to the City of God. At the very beginning of our great task we need the guidance and the blessing of God, and I call upon Bishop Cooke of the Methodist Episcopal Church to lead us in prayer.

BISHOP COOKE:

GOD Almighty, and Father of our Lord Jesus Christ, we praise Thee, we bless Thee; we give thanks unto Thee for Thy great glory. We thank Thee, our Heavenly Father, for the revelation of Thyself in Thy Son the Lord Jesus Christ, the Saviour of man. We thank Thee for Thy revelation of Thyself in Thy holy work, for the revelation of Thyself in human history, for the revelation of Thyself in the Church which Thou hast called from all nations and tongues of men. We praise and bless Thee for the revelation of the Holy Ghost in our hearts and in the experience of Thy Church throughout all the ages.

O Lord God Almighty, Lord of all Angels, Creator of us all, we glorify Thy holy Name for the marvellous revelations of Thyself to us. We thank Thee that Thou hast called us into Thy holy Church, for the fellowship of the saints. We thank Thee for all the ministrations of Thy comfort and for the forces that have played upon our hearts and minds through the ministrations of Thy Church.

We thank Thee, blessed Father, for the redemption that has been wrought for us through Thy Son the Lord Jesus Christ. We thank Thee for the counsel and wisdom that have been given to Thy Church and the guidance that has been given to it by the Holy Ghost. And now, Heavenly Father, we come, representatives of the various churches of Thy people throughout these United States. We come

here this morning for a special purpose. We feel that in Thy Providence we are drawn together by the Holy Spirit, that the spirit of the Lord God has been given to the churches to open their eyes and give them to do the larger things of Thy kingdom, to build a church, and then to build the world as it is, and as it will be to-day, to-morrow, and the day after, and to see these tremendous responsibilities which are upon the Church of the Lord Christ to bring this world back to its God. We feel that we are moved by Thy Holy Spirit to come and to consider these things, and we trust the inspiration and the silent working of the Holy Spirit to come and show what is the will of God. Oh, Spirit of God that came upon the Holy One in the beginning, brood over us in these deliberations, help us to feel and to see and to realize in some way what is the will of God, that we may be guided by Him, that we may be led by Him to do the things the Lord Christ would have us do; and as we gather here this morning, may we feel in ourselves the unity of the Spirit, may we realize that the Spirit is among us, and grant, we pray Thee, that there may be such a spirit of prayer, such a spirit of devotion, such a spirit of thankfulness, that we may be open to the moving of the Spirit, and that we may be able to accomplish something for the advancement of the kingdom of God.

Now, we beseech Thee, O Lord, to bless all churches which are represented here, pour Thy Spirit upon the people everywhere, and may the time come when out of the ages of sin and darkness and wickedness and godlessness, this whole earth which has been redeemed by the blood of the Son of God may roll into the light of the eternal day, into the joy and the peace of the knowledge of God, and the face of Jesus Christ so illuminate the dark corners of the earth that the whole world shall ring with hallelujahs to Him Who has redeemed us and washed us in His own blood.

OUR Father who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

The Rev. William T. Manning, D.D., was chosen Chairman, and Mr. Robert H. Gardiner, Secretary.

At the suggestion of Dr. Manning, the Secretary read a detailed statement of the steps so far taken, in order to bring clearly before the minds of all in attendance the progress of the movement up to the present time. The important parts of this statement have been included in the Report of the Commission of the Protestant Episcopal Church to the General Convention, published as pamphlet Number 23.

The Secretary spoke emphatically of the difficulty which the Commission of the Protestant Episcopal Church has encountered in securing information as to the Communions which should be invited and as to the names and addresses of the officers to whom the invitations should be sent. It is hoped most earnestly that members of other Commissions will volunteer information on these points. The Commission of the Episcopal Church may perhaps already have some of that information, but the duplication would be immaterial, while it would be a cause of great regret if any Communion entitled to participate should not receive an invitation.

A list of the Commissions appointed and of invitations as yet unanswered was read.

DR. REMENSNYDER: May I ask the Secretary, inasmuch as you have invited the churches in England, Scotland and Wales, did it not fall within your scope to send an invitation to the churches in Scandinavia and Germany? The Prussian country, especially that representing the Lutheran Church, would have been disposed toward a favorable reply, as I think would have been the Swedish churches, inasmuch as the Swedish churches and the Norwegians have an Episcopate.

THE SECRETARY: As has been stated, it seemed best to try to invite everybody in the same country at the same time. The result has been that we are holding back some invitations that we could send, because we have not been able to get information as to other Communions. It so happens that I am rather ignorant about Sweden and the Continent of Europe, and if you could help me with names and addresses, I should be grateful.

DR. AINSLIE: As to the Church of England and the Presbyterians in Australia, you know, of course, the work that is going on

between those two Communion, and I do not know from your report whether they have been approached or not.

THE SECRETARY: They have not, because I have had no information in regard to Australia, except in regard to the Presbyterians and Disciples. We are holding back invitations to them until we can learn something about the Congregationalists, Methodists and Baptists as well.

THE CHAIRMAN: Perhaps I might be allowed to say just a word as to the very interesting remark made by Dr. Remensnyder, and Dr. Ainslie's comment. Our own Commission, which, as you know, has been moving as actively as possible in this matter and has tried to induce other Commissions to move as actively as they would, felt that before we could effectively urge other Commissions to approach their brethren in England, Scotland and Ireland upon the subject, we had better prove our faith by our works and get our own brethren over there into this movement, and that that was the first responsibility that rested upon us. It seemed to us that unless we could convince the Church of England of the practicability and value of this movement, our pleadings with other Commissions to act with their brethren would at any rate be much weakened. For that reason a deputation was sent to England last summer, which succeeded in getting action taken by the English Church, and a promise of action by the Episcopal Church in Scotland and by the Church of Ireland. Then arrived the time when it seemed logical to try to get the other Commissions to bring the other churches in England and Scotland and Ireland into line in the matter, and that is really, as we feel, the next step before us; and as soon as that is accomplished, perhaps before, if the brethren think it ought so to be done, steps should be taken in other directions, as Dr. Remensnyder has indicated; but at the present moment the next step of pressing importance, we feel, is to have effective action taken by the other churches in England, Ireland and Scotland as it has already been taken by the Church of England, and its sister churches in Scotland and Ireland.

We have with us at this meeting a representative of the committee appointed by the Church of England, the Reverend Mr.

Tatlow. He represents the Student Movement in England, and has come over to this country in the interest of that movement, and it is a very happy circumstance that he is a member of the committee appointed to represent our movement in the Church of England. His work in the Student Movement throws him into constant and intimate contact with the leaders of other Communions in Great Britain. I think we should all like to hear something from Mr. Tatlow, with special reference to this next step of which I have spoken, which is one of the things we have to consider here to-day, — the most effective way of bringing these other churches in those particular countries into line without delay.

MR. TATLOW: I count myself very fortunate to have the opportunity of meeting face to face this representative gathering of men on this side of the Atlantic who are interested in this question which is beginning to interest us so much in England. I have only two things at this moment which I would like to say, and the first is about the committee which has been appointed by the Church of England. I do not think I shall exaggerate when I say a more representative body of men could not have been chosen by the two Archbishops of Canterbury and York, who made the appointment. The list of names was scanned with great interest in England when it appeared, and it was pointed out on all hands that it was representative of all sections in the English Church, and the archbishops have been careful to represent the senior and junior elements of the Church, and several friends of mine, when they saw the names of the committee, said: "Well, this means business." I do not think, in scanning the list of names, that there is any one whose name is missing whom every one would have expected to see there.

The other thing I would like to say is a little about the Presbyterian and Free Churches. At present the Free Churches in England have not moved as effectively in this matter of this World Conference as has the Church of England. I do not find that my colleagues of the Free Churches in the Student Movement, for example, know nearly as much about the Conference as do the churchmen, and therefore I was interested in what was said earlier

in the meeting by our Chairman, that the next move should be to interest effectively the other churches in England. I wonder whether you might do what was done by the Episcopal Church some time ago, namely, send an influential deputation to England to move those churches. I do not think that the Church of England would have moved in a representative way had it not been for the deputation sent by the Episcopal Church. When this Conference was first mooted, Bishop Brent was in England and he told me the general outline of the Conference. I had not seen anything about it on paper. A little later I happened to be with the Archbishop of Canterbury and I asked him what he thought about the Conference, and he had all sorts of difficulties about it, but I saw him shortly after he had seen three or four members of the deputation, and I found on personal conference with him and others that those difficulties had all been removed.

The most influential thing to do, in relation to the Presbyterian and Free Churches in England, would be to make up a deputation of three or four men and send them across. It is much more effective than writing letters, and there are a certain number of men in England in the Free Churches, no doubt some of them known to you, men like the Rev. W. B. Selbie, the Rev. R. F. Horton, the Rev. John Clifford, the Rev. J. Scott Lidgett, the Rev. P. T. Forsyth, the Rev. A. E. Garvie, the Rev. F. B. Meyer, —if those men were seen personally and interested, they, no doubt, would move their churches. In many cases in the Free Churches I think it is most important to move individuals in the first instance, rather than to send an official communication to the official body of the church. I suppose it happens sometimes in this country as in England that letters addressed formally to a body get passed on one side.

THE CHAIRMAN: I am sure it would be most helpful to us all if we could now hear some expression of opinion or of counsel from those who are present.

DR. SMYTH: It seems to me quite important that our conference should be brought to as definite an issue as may be practicable. If I were called upon to formulate any policy, it would, with some definiteness, indicate some of the steps that must be taken

to get something that we can report to our several bodies as an indication of progress. If this could be done, it would accomplish a great deal, and so what I wish to do is simply to offer a few suggestions that have occurred to me, not as resolutions, because I am not prepared for anything of that sort, but as affording a definite outline of procedure in our general discussion, in the hope that out of them something may be formulated by our united wisdom.

Of course we are not here with authority to formulate a definite form of procedure for the convening of this World Conference, but if I might repeat the phrase used by the Bishop of New York, I would say that as builders in this new work of construction of church unity, it seems to me that any preliminary to the preliminary work that we can suggest would be of exceeding great value.

Reference has been made to the non-conformist churches in England. I have had some correspondence with some of the brethren over there in connection with these invitations, and the tenor of their replies is this: "We are all very much interested in this movement, and we want to keep informed as to what you are doing next." They want a little more definite information as to our mode of procedure, and what our plans are, so that any information we can give them of this sort would very much promote their interest in it, and it seemed to me from the first that the method which gave to the Edinburgh Missionary Conference its great success is the method which sooner or later we must adopt, and I shall be very glad if at a subsequent time the member from England would give us some expression of his views on that matter.

Mr. Pepper, at the request of some of us, thinking we ought to have some preliminary sketch of what has to be done, presented to several persons an outline of what might be accomplished, a tentative suggestion of the mode of procedure that might be followed. I understand there is some doubt as to what extent we yet sufficiently represent the churches of all the world to enter into a full execution of this sketch which Mr. Pepper has prepared. Personally I should be very glad if we were able to

begin at once and carry it out. I think at least we might be able to study it as a tentative plan, and perhaps we may be able to help the Executive Committee of the Commission of the Episcopal Church to take steps towards realizing this plan. It is quite important that the scholars of the Church should be set at work, to the end that they may give us a preliminary basis for our studies and conclusions.

I have hastily drafted this morning three or four suggestions, as indicating perhaps the minimum that might possibly seem wise to adopt. I should be delighted if the conference felt that we are justified in going much further in carrying out the recommendations of Mr. Pepper's paper in regard to the appointment of committees of research and future preparation, and I think it might be wise, simply as something you can talk to, if I might present three or four, not resolutions, but suggestions for resolutions, except one resolution which I think it might be well to offer. It seems to me it would be well for us to take action to this effect at least:

That a committee of three be appointed by the Chair to prepare a minute of this conference to be presented for approval before we adjourn.

I think, after all the deliberations and suggestions and such resolutions as may be offered, we should have a committee of three to draft a minute to be given to the press, or to take home with us as the basis of our report to our respective bodies.

Now, then, I would suggest that Mr. Pepper's resolutions, or the substance of them, shall be in some way embodied in the draft of the conference of this morning, and if the brethren see fit to go farther than what I shall now read, I shall certainly not lag behind. Perhaps in my own enthusiasm and eagerness to go forward I may go too fast, so I will simply try to keep in the middle.

Resolved, That an advisory committee be constituted, composed of one representative of each of the Commissions already appointed, to be chosen by each of said Commissions, to cooperate with the Executive Committee of the Commission of the Episcopal Church in promoting any preliminary preparation for the work of convening the World Conference.

The object of that resolution would be that the Executive Committee of the Commission of the Episcopal Church might be able to consult with our Commissions and receive the indorsement and support of our Commissions without the necessity of delay in calling a general conference; and that we should give to them in our advisory capacity whatever support in any action from time to time may seem to them to be necessary in order to forward our common work.

I also suggest the following:

That the Commissions which may be appointed by other Communions be invited to appoint representatives on this advisory committee.

The object of that is, that when they come in they may all come in at once and coöperate with us in our work. I would add to that, — I do not know that we need to resolve it, — but it certainly should be understood that the Executive Committee of the Commission of the Episcopal Church should feel themselves encouraged as well as authorized to invite to participate with us in all our actions in informal representation any representative of some Christian body which, for some reason, might not yet have been able to accept our invitation. I have simply one more suggestion to make with reference to the preparatory work:

That the advisory committee consult and coöperate with the Executive Committee of the Commission of the Episcopal Church in securing the preparation of any statements of questions or researches relative thereto which, in their judgment, may be deemed expedient and helpful in the preparation preliminary to the final convening of the World Conference.

If we are not able at once to constitute such committees as Mr. Pepper's draft contemplates, it seems to me that at least we might give the Executive Committee of the Commission of the Episcopal Church our indorsement and help as an advisory body in making such preparation or in setting such scholars at work as they may deem advisable; and allow me to make a suggestion or two as to the value of this work, and I think I can do it best by a concrete instance of what has been done in connection with this Commission.

Shortly after this Commission was appointed, Professor Hall had an intimation that some paper might be prepared, and wrote to me and in the most kindly manner submitted for my personal perusal a statement of his views covering some of the chief points of difference between us, and he began with an expression of what in his mind and his experience was the value to him of the Sacrament. I do not know of any greater difference than that word "Sacramentalism" brings out, but yet that statement of Professor Hall's had this very great eirenic value, that antecedent to any differences that might grow out of the Sacrament, in the most beautiful spirit and with an openness of mind for consideration of other views, he presented to me that which, in his own mind and religious experience, made the Sacrament to him of value, value which should be preserved in the unity of the Christian Church, and, familiar as we all are with the controversial literature on the subject, I must confess that reading that paper not only went to my heart, but made me ask myself: "What is it in the Sacrament that I value? How far is his estimated value of it coincident with mine?" Then, after working it out in that way, the question seemed rather subordinate to one that might be left to settle itself afterwards, as to how far any practical method might be adopted some day, in the guidance of God, by means of which we might, without sacrifice of principle, put these values together in a common observance. It seems to me, brethren, that what we need above all things is not merely to state our beliefs and our differences of belief, but to bring out, if we can, the real intrinsic and essential values of our belief to ourselves. I want to know what the other man has in his religious experience and faith to give to me; I want to search my own to find out what I have to give to him, and it seems to me that as we go at it in this way, and institute such studies as may bring out these values, we shall be laying a foundation for practical action afterwards which we are not ready to lay at the present time, but which, after we have done this preliminary work and the full preparation, we might find to be much easier than we have ever anticipated. It seems to me that that is the way for us to go at the matter, and I know that many of us have hesitated in profound humility for fear that any initial step we

might be anxious to take might be premature and do more harm than good. We all realize that there is a great flood bearing us all on, and at least we need to keep up with the love which Providence is attracting and raising, and not to allow our movement by a great fear and hesitancy to fall behind.

DR. AINSLIE: I fully agree with what Dr. Smyth has suggested, and I wish to say just a few words on the last suggestion, and that is this: it seems to me that what we need above everything else is an atmosphere. We can go too fast and do harm, and we want the atmosphere first. Now, as Dr. Smyth has said, there is a feeling all over the world, and an increased feeling coming with every year, so it occurred to me that if we should publish a work, not a large book, but a book of moderate size, setting forth not the differences between the various Communions, but rather a book to express the spirit of the various Communions, it would be of great value, and as to the publication of that book I am prepared to say that the Commission of the Disciples will be very glad to assume the expense of its publication and distribution.

In this connection I wish also to say that in the Men and Religion official meeting there were 40,000 sets of books published, and I was told a few days ago that not only have those sets been sold, but the volume on Christian union has a demand beyond any other, so that they have sold something like 20,000 additional copies of that volume.

Now, to my way of thinking, that indicates the demand, and if we could distribute literature just as has been shown us by Mr. Gardiner's report here, distributing it all over the world by the Communions that are represented in this conference, and make some definite contribution of the spirit of that Communion, not touching upon these agreements or disagreements, but the spirit of that Communion to this great cause, I believe, sir, it would be a very practical contribution.

THE CHAIRMAN: The motion is that a committee of three be appointed by the Chair to prepare a minute of this conference, to be presented for approval before we adjourn.

(The motion was put and carried unanimously.)

THE CHAIRMAN: The motion is carried. We should like now to have any further expression of view or of opinion.

MR. JESSUP: I speak with great diffidence, but my suggestion is in the line of what Dr. Smyth said, that we get down to brass tacks. This Executive Committee of the Commission of the Episcopal Church has had this matter in mind specifically and definitely and in detail for some time. Those of us who are here are representative of our Communions, and that is sufficient evidence of our interest in this matter without our spreading it upon the record in speech. There is a construction track that has been laid down which will give definiteness and expedition to our deliberations, and it seems to me the quicker we can have that presented to us and focus ourselves on something definite that we can get together on and expedite the great business that we have in mind, the better it will be for us. I think we are in agreement as to the spirit of this conference. Our presence speaks louder than we can say, and if there is some menu that our hosts have prepared, let us have it presented.

MR. STETSON: Acting upon this suggestion of Mr. Jessup, and also in view of the observations of Mr. Tatlow, it seems to me the first thing we want to consider is this question of arousing our brethren in Ireland, England and Scotland who are not of the Church of England. We had great success last year in sending a deputation to the Church of England. I would like to offer this resolution:

Resolved, That in the judgment of this meeting a deputation of five should be sent at as early a date as possible to confer with the leaders of the Protestant Communions in Great Britain and Ireland which have not yet taken action in regard to the World Conference movement, to secure their coöperation in the movement, and that this deputation should go in the name of all the Commissions represented at this meeting.

Resolved, Further, that a committee of five, with power to add to its number, be appointed by the Chair to confer with the Commission of the Episcopal Church at its next meeting, in regard to the practicability of arranging for such a deputation to go to Great Britain and Ireland.

In connection with that I have two statements to make: one is that it is the wish of the representatives of the Commission of the Episcopal Church here that this special mission should consist entirely of members of the other Communion. We can confer among ourselves, but this deputation should be made up entirely of members of other Communion than the Episcopal Church.

Second, with reference to that deputation, we shall recommend, as we consider it so important, that its expenses shall be borne by the Commission of the Episcopal Church, so that we may get this thing quickly and satisfactorily accomplished, and indeed we are most glad to express our appreciation of the liberal disposition shown by the Rev. Dr. Ainslie for the Disciples of Christ, in indicating the contribution that they have been willing and are willing to make for the promotion and furtherance of this great cause.

I would say finally, with reference to this last resolution, which I shall read again [*reads*], that it would be quite sufficient, if that committee is to confer with reference to the subject particularly mentioned. If, however, we were to have a general conference upon all subjects, as was hinted at by Dr. Smyth, then it should be a much larger committee. Perhaps it would be better to leave that matter as to a larger committee and a larger jurisdiction to be treated later, and let this have reference solely to the question specifically stated.

DR. MINTON: A couple of years ago, representing our own church, we visited the Presbyterian Churches in Great Britain,— I think all, with possibly one exception. The question occurred to me whether this deputation goes to Great Britain to create an atmosphere favorable to our movement by personal touch with the churches of Great Britain, or whether it is contemplated that it should appear before the ecclesiastical bodies of Great Britain, or possibly both. I think the latter would be very desirable indeed, because the churches of Great Britain are compact bodies, and the Presbyterian meetings are largely attended by all the ministers and by laymen, and if a favorable atmosphere is to be created, I think there would be an opportunity to do this by appearing before the bodies themselves.

BISHOP HAMILTON: I favor very much personal interviews with

our brothers on the other side of the water. We all know that the lines are much more hard and fast over there than they are here. I noticed in the reading of the report by the Secretary that the Primitive Methodists have declined the invitation. I cannot quite understand that, and yet I do in a way. They are, I suppose, the low church body with us. Over there they are a very numerous and progressive body of Wesleyans. I am not so sure that an arrangement could be made for this deputation to meet the several bodies in their conferences or conventions. The Wesleyan bodies meet in Ireland first and then in England, some time in the month of July, and if the others meet in May, it would require too long a stay over there. I should think that we could arrange to have some committees, without committing themselves, appointed by these several bodies, that would have power to confer with them. I know several representative gentlemen of the Primitive Church. They are broad-minded men and have influence beyond their own Communion, and I think they could be induced to consider this matter personally.

We were told by the gentleman from England some little time ago that the Archbishop of Canterbury saw a great many objections before he had personal interviews with the deputation which went from here, and I think if we can get a personal interview with some representative clergymen and laymen before we go into the bodies representing the entire Communion, we shall have some one to aid us in securing a favorable consideration by the bodies themselves. I feel very sure that with this declination made by the Primitive Methodists we could do much better if we could get hold of some leading men than to go into the body with this declination on record. I think a personal interview will be better than any correspondence, because I think some one on this side would have a kindred influence with some one on the other side.

DR. CECIL: I would like to ask Mr. Gardiner if he has any special information as to whether this matter will be brought before those bodies in England, Ireland and Scotland during these approaching meetings, so that the deputation might possibly be present at those meetings.

THE SECRETARY: I cannot answer completely now, not having

my records here. The invitation to the Congregational Churches in England and Wales has been referred to the Council at the next meeting, and I have not the date. The Disciples referred it to their conference to be held in September. The Calvinist Methodists in England have referred it to the General Assembly; I do not remember when that meets. The Irish Presbyterians meet June 2. The United Free Church of Scotland meets some time this month. I have an impression that several of these other bodies in England and Scotland are meeting this month, but I cannot answer the question definitely now.

MR. PEPPER: It seems to me that a deputation should be sent and that there is great wisdom in Mr. Stetson's suggestion that the number of the deputation should be fixed at five. In the first place a larger delegation than five would perhaps be impracticable, and yet, in order that the delegation should be representative, it ought to be at least five in number. In the second place it would be unfortunate if we were to attempt to classify into different groups; that is, to whom the deputation is to go, and whom the attempt is to be made to see, because any such classification might be found to be incomplete. If we were going to make a classification, for instance, to attempt to group the religious bodies to which we are to go into simply four groups, and then appoint one man as a special emissary for each group, we would run the risk of not having our deputation fully representative, and we might find, when we came to analyze further, groups to which that scheme of division was not adapted. It seems to me it would be much better to take a number which is in a sense arbitrary, the number five, but which insures getting all points of view adequately represented, and not attempt to have on the five one man for each specific church, but simply to have five representative men of the churches here that have already appointed Commissions, with the assurance that those five, being fairly representative of the churches here, would commend themselves to all the churches in England, Scotland and Ireland which had not yet appointed Commissions, so that I venture to hope that Mr. Stetson's original suggestion will prevail, because it seems to me, if the thing is worth doing at all, it is worth doing well.

THE CHAIRMAN: No motion has been made to modify the number.

DR. RHOADES: A verbal change might cover this, if Mr. Stetson would say "not more than five," and leave it that way, because there might be advantages toward making it less.

MR. TATLOW: One word. I am sure Mr. Pepper is guiding you on wise lines, that representative men be sent to the Free Churches, and that there be not an attempt to send a particular man to a particular body on the other side of the water. You must remember, in regard to the English situation, that most of the non-conformist churches in England are bound very closely to each other. The lines of demarcation are rather sharply drawn. The Presbyterians in Scotland, both Established and Free, are a group quite distinct from the other Free Churches. The second group is composed of all the Free Churches in England, except the Wesleyan Methodists. The Wesleyan Methodists are in the division of Free Churches, but they are more self-contained and, without using it in an invidious sense, are a more exclusive body than any of the others in England. They are a very large body, and they have a very elaborate organization and attend to their own business, and do not throw themselves into the Free Church life as do the Congregationalists and Baptists. You must keep in mind the Presbyterians, the Wesleyan Methodists, and all the other non-conformist bodies who are intimately in touch with one another in the Federation of Free Churches, and the result will be that if you have one or two men on your deputation who are Presbyterians and who could influence the Presbyterians of Scotland, and if you have one or two men who would have influence with the Wesleyan Methodists, and then have a couple of men representative of Free Churchmen, to speak to the Free Churchmen in England solely, it would be an ideal deputation.

GENERAL PRIME: I think, if a deputation is to be appointed by this body, we ought to be very modest about providing for any expense out of the treasury of the Protestant Episcopal Commission.

DR. REMENSNYDER: Could we not cut this matter short by a test vote? I would like to move an amendment, that the deputa-

tion should not exceed five. I think that would be quite satisfactory, and a matter of courtesy to the Commission of the Episcopal Church who are financing the matter, and if the majority of us favor it, we can bring it to a point.

MR. STETSON: I accept these suggestions to make it a committee of not more than five.

BISHOP HAMILTON: Before that resolution is put I should like to say that I am a bit fearful that there is not the modesty that should become some of us. If the Commission is to pay the expenses, it seems to me there should be a large representation from the Protestant Episcopal Church. They have instituted this movement, and it would seem to me that, irrespective of the denominations on the other side, if a deputation is selected, a large majority should come from the Protestant Episcopal Church, and I should like to favor that.

(Then followed a discussion of this suggestion of Bishop Hamilton, and also as to whether the deputation should be selected at once.)

MR. STETSON: I can appreciate all the difficulties that have been presented, and perhaps this might meet some of them:

Resolved, Further, that a committee of five, with power to add to its number, be appointed by the Chair to confer and to arrange with the Commission of the Episcopal Church for such a deputation to go to Great Britain and Ireland.

THE CHAIRMAN: You have heard the resolution as now presented by Mr. Stetson. Is there any further discussion of it? If there is none, I will put the resolution in its present form.

(The resolution was duly seconded, put, and carried unanimously.)

DR. AINSLIE: It is understood, of course,—although not mentioned in the resolution,—that this committee might include Episcopalians?

THE CHAIRMAN: It is understood that the resolution does not exclude Episcopalians.

DR. AINSLIE: I understand that it includes. Really there ought to be something to make it positive that there will be Episcopalians on the commission.

THE CHAIRMAN: There is nothing at the present time to make that positive.

DR. RHOADES: If you are going to force the Episcopalians to have one member, why not force others? It seems to me better to leave it as it is.

PROFESSOR WALKER: It seems to me, as one who is not himself an Episcopalian and who represents the guests on this occasion, rather than the hosts, that we ought to pass a resolution expressing the feeling of this meeting, that in the constitution of such a delegation as that proposed to go to England, the Commission of the Episcopal Church should be represented, and I therefore make that motion.

DR. CARROLL: Seconded.

DR. REMENSNYDER: I favor it; I think it a courtesy to the Established Churches over there.

DR. RHOADES: If I were in the Episcopalians' place, I would not want it, and it seems to me, in a body that is gathered together to do away with denominational lines as far as possible, it would be a great deal better to leave it to these brethren without specifying any denomination. Personally, I should say of course, that the Commission of the Episcopal Church should be represented, but it would seem to me it would be better to leave it to the good sense of the brethren rather than by resolution.

DR. SMYTH: It seems to me it is not only courtesy, but it is an excellent idea that we should express our desires as Professor Walker has stated.

DR. AINSLIE: It looks as if all the circumstances would call for some expression on the part of this meeting, and if Professor Walker will allow me, I would like to substitute this:

Resolved, That it is the sentiment of this conference that, if found practicable, an Episcopalian be appointed to this commission.

That would leave you free in the matter, and you would be guided in a measure by that and your own experience with the Church of England.

DR. REMENSNYDER: I second the amendment, and I wish to say one word. In Europe we have Established Churches. We do not

have them here. The Established Churches are not in communication with churches different from them in this country, but they are in communication with those of their own faith, and it certainly seems to me — I know how it would be in approaching Established Churches in England — that if there is any thin ice and delicacy, there would be far more in a delegation going without a representation of the church which was in unison with the Established Church, and the situation would be much more delicate than if they go with one in sympathy with them, and they would have more confidence if such a one were to go. The more delicate the situation is, the more important it is that this delegation have an Episcopalian upon it, a member of the same Communion, and as this amendment covers this very fully in the way of leaving it to the discretion of the Commission, I think it ought to be passed.

PROFESSOR WALKER: As mover of the original resolution I would be very glad to accept the amendment which has been offered as a substitute for the original.

DR. RHOADES: I think the sentiment is common with us all. It seems to me that nobody would say anything against that or feel anything against it. My question is whether it is not a great deal better for us to have that understood in a general way than to have it in the resolution and have it on the record. I think it would be a great mistake to put on record any direction that any particular Communion must have a member on this deputation.

DR. CECIL: The Episcopal Church on this side has already sent a deputation and it has been received. Now, if we send another deputation from this side to consult with the non-conforming bodies, it seems to me that the Episcopal Church here, having taken the initiative, must be upon it, although I agree with what Dr. Rhoades says, that it would be best not to state that this Commission of the Episcopal Church must be represented on that deputation.

DR. AINSLIE: I think it is the sentiment of all of us that the Episcopal Church should be represented on this deputation. You are our hosts; we are your guests. To remove any awkwardness, it seems to me that the passage of this resolution would be the very thing.

THE CHAIRMAN: Those in favor of the resolution as offered by Dr. Ainslie and accepted by Professor Walker as a substitute for his resolution will say Aye.

(The motion was carried unanimously.)

DR. AINSLIE: Now, I wish to call up the suggestions of Dr. Smyth. Can we not take up those?

MR. STETSON: It is now the luncheon hour, and Dr. Smyth's suggestions, although full of meat, will not prove a fitting substitute for lunch. I suggest that the Chair appoint the committee of five, so that they may confer during lunch.

THE CHAIRMAN: The Chair would prefer to take a little time to consider that. The Chair will, however, announce the committee appointed in accordance with the resolution offered by Dr. Smyth, the committee of three to prepare a minute of this conference for the purposes named by Dr. Smyth. The Chair will appoint Dr. Smyth, Dr. Remensnyder, and Mr. Pepper.

AFTERNOON SESSION

DR. GOOD: Before we leave the subject on which we were this morning, in which you propose sending a deputation to Great Britain, I was wondering whether you were going to do anything as to the Conference in Europe. Dr. Remensnyder spoke on that matter this morning. I have been chairman of a committee of the Reformed Church Alliance for a number of years, and I almost hesitate to suggest that anything be done, because I know of the difficulties on the Continent; but I simply bring up the matter for suggestion, that you might think over it, as to some method by which some of these churches might be reached.

DR. CALKINS: I would like to take up the suggestion of Dr. Smyth made in one of his resolutions this morning. We have been talking about getting the coöperation of British or European churches in general, and their interest in this World Conference on Faith and Order. Now, imagine that we have the interest and coöperation of every church in Christendom, that they are all interested and trying to come to this Conference. Now, what is this Conference to do? What is it to be? As far as I have been able to make it clear to my own mind, it could be one of three things, and it seems to me that we must have a clear conception as to which of these three things it is to be. It could be a great Christian Convention, the first of its kind to be held at least since the Reformation, where every branch of the Christian Church should be represented and should be heard, and where an exhibit should be made of every form of Christian Faith and Order. That might not be the whole of it, but it certainly would be impressive in itself. Christians of all kinds could meet within four walls and pray together and praise together, and they would speak out their own heart and mind. It would be a thing worth ten years of effort or more if that could be accomplished, and I suppose indirectly it might make for the integration of Christianity. A great convention like that, even of itself, might make an impression upon the whole Christian world, and might facili-

tate the efforts of separate Communion toward unity, but its indirect influence would be its only influence.

The second thing I have been able to make clear to myself is this, that out of such a convention as that, after it had adjourned, practical steps might then be taken looking toward the organic union of Christendom. Christians might say: "This cannot be dropped, this must go on," and then practical steps might be taken toward composing some of the differences that now exist. In other words, the practical steps that would be taken would be subsequent to the World Conference on Faith and Order.

But the third way in which I have been able to make clear to myself that this World Conference on Faith and Order might meet, is to have very definite preliminary preparation made for it, and here the analogy of the Edinburgh Conference is the most practical that has occurred to us. The World Conference should not be called together until definite, carefully prepared and scholarly statements shall have been placed before this World Conference on Faith and Order, furnishing at least the basis for discussion of how existing differences might possibly be composed. Instead of coming up to the World Conference and having an exhibit made of the different ways in which the Christian idea is held, there would be laid before the World Conference, as a basis for its discussion, and possibly for its action, those reports analogous to the reports prepared for the Edinburgh Conference.

If the third of these is what we really have in mind, then I might say, speaking just for myself, it seems to be none too early that preparatory steps be taken looking to the submission to the World Conference on Faith and Order, when it meets, of all these reports with regard to subjects on which Christians are not now united, which shall be the basis of their discussion, their prayers and their meditations. Consequently I would like to raise the question whether it is too early for us to consider the preparation of questions to be submitted to the World Conference on Faith and Order, provided the third of the possibilities I have suggested is the one we all have in mind; and I cannot think of any more practical step in that direction than the one suggested by Dr. Smyth this morning, that there be an advisory committee, to consist of at least one

representative from each of these Commissions already appointed to confer with the Protestant Episcopal Commission on the World Conference on Faith and Order, looking toward the formulation of these questions, and possibly toward the appointing of student Commissions, as they might be called, which should begin a careful historical study of these great questions on which Christians are not now united.

Imagine, for example, that in the course of a year or two, such Commissions should be appointed; imagine that, consisting of members of different churches, they should begin a most scholarly and thoughtful study of these questions. It would take anywhere from five to six years before those reports would be ready, and in the meantime the process of a growing spiritual unity between Christian churches would be gaining momentum, and that spiritual consciousness which is necessary, if the World Conference on Faith and Order is to be what we all hope, will be growing in intensity and in hope. The point I raise is that concomitant with this growth of spiritual consciousness there would be going on constantly this careful study of questions, the reports on which might furnish the basis of a discussion by the World Conference on Faith and Order whenever it should take place. I have this matter very much on my mind, and I know that other members here have it on their minds, and if it were possible for us, this afternoon, to come to some agreement on what I think all of us consider to be a vital matter, and take some practical step in that direction, I think it would be a matter of immense hope.

I wish very much that we might get the minds of those assembled on the question of how we shall look at the World Conference, and, if we are in substantial agreement that we want work done antecedent to the Conference, which shall furnish the basis of its deliberations and of its prayers, that it might be possible for us to take some practical step at least toward the preparation of such reports, which would be a work of years, but to my mind would be a work of great hope. As I view it, if these Commissions could be appointed, they themselves would grow together as they would in no other way, as these ten or fifteen men gathered around one table prayerfully considering for a term of years the questions of sacra-

ments, ordination and other subjects, and these spiritual units would be an element of tremendous hope in the preparation for the World Conference itself. Dr. Smyth, in his resolution, has put in the simplest possible way the simplest possible step that could be taken to that end, and if it were possible for us to talk to that point, I think it would be a good way to spend the next hour.

(The Secretary read the resolution referred to, as follows:)

Resolved, That an advisory committee be constituted, composed of one representative of each of the Commissions already appointed, to be chosen by each of said Commissions, to coöperate with the Executive Committee of the Commission of the Episcopal Church in promoting any preparation preliminary to the work of convening the World Conference.

That the Commissions which may be appointed by other Communion be invited to appoint representatives on the advisory committee.

DR. SMYTH: I would also add verbally a clause as follows:

That this advisory committee consult and coöperate with the Executive Committee of the Commission of the Episcopal Church in securing the preparation of any statement of questions or studies relative thereto, which, in their judgment, may be deemed expedient and helpful in the preliminary preparation for the final convening of the World Conference.

DR. REMENSNYDER: I think I favor the resolution. It seems to me it lies at the beginning of taking certain definite steps. We are here undertaking a gigantic scheme, one that to most people seems quite visionary, and I think we ought to define our position a little. I notice that those who have taken no part in this action as we have, who are within this circle, feel in a nebulous state with respect to what we are after. There is a general idea that we are seeking church unity, and an equally general idea that it is quite chimerical. I do not believe it is chimerical entirely, while I certainly have very little definite faith at present in the outcome. Yet, on the other hand, I think it is an ideal, and I think we ought to labor for it. I feel that this scheme of Protestant unity is almost impossible, and yet our present divisions are only the work of three hundred or four hundred years. For fifteen centuries the Church was one, and it might seem that

we could, in the centuries to come, in the years before us, reform the broken ranks of Protestantism. Protestantism gave us liberty, it gave us religious liberty, a peerless boon, but, on the other hand, I think liberty is reconcilable with law.

Liberty must exist in connection with orderly government. We have found that liberty can be preserved in civilized countries in connection with submission to law and to orderly government, that the communion of saints, that a spiritual body of believers, was meant to be a kingdom, a community. Our Lord Jesus Christ established a Church upon the earth, and I do not think a church that is a regularly organized body, with the Word and the Sacraments, can carry forward this great work successfully without being an organism. The New Testament figure is that the Church is Christ's Body, and that we are all members of that Body. I do not think that Christianity can be satisfied with a merely spiritual unity; we have gone a step farther than that; we have a federal relationship; we have gone into a federation of churches. It accomplishes a great deal of good, but practically it does not attain the great end for which we are striving. The true idea, it seems to me, is organic unity. Are we to admit in Protestantism that we cannot have religious liberty and yet have a Protestant Church? I would like to see the two reconciled. I think that we lose incomparably in the fact that we lack one definite organization. Whatever criticism we may make of the Roman Church, I think we cannot deny that the power of that church, the great influence that it exerts, the confidence that it bestows upon all its members, and its aggressive power, come from the fact that it has managed to maintain unity. If we are aiming toward this end of organic unity, then I think it is due to every one, to ourselves and to those outside, that they know what we are striving for and that they have some definite idea as to the means by which we seek to attain that end.

At present our motives are rather misconstrued by those who are outside; they are disposed to be suspicious and think that one denomination will take advantage of the movement, and that there is practically nothing in it. I know it is a very difficult thing. I do not know that scholarship and study will bring us any nearer. All these great questions have been explored and analyzed and

investigated very largely. We must trust now upon the power of the Spirit of God and on His guidance to bring us to organic unity.

Now, this Conference is announced as a World Conference on Faith and Order. You may classify Protestantism into three great divisions. One is the party that insists upon the preëminence of order, or, at least, it has insisted upon its very great value to the Church. The other is the party that places its emphasis upon the faith. I think those two are represented, the one by the Church of England and the Episcopal Church, and the other, that places its emphasis upon the faith very positively, by the Lutheran Communion throughout the world. Then there is a large body of Protestants who might be classed under the term "Liberals," who do not lay so much emphasis upon the question either of faith or order, of distinctive faith, I mean, but who defend spiritual agreement and unity. The trouble will come when we are seeking to attain this common organism with the parties who lay the emphasis upon the order and those who lay the emphasis upon the faith, and we must get some definite expression of what points of faith must be considered essential to this order into which we can all enter and what emphasis we are going to place upon the question of order.

Now, in my Communion of Lutherans, they are often so positive and conservative as to the matter of faith that it makes it almost impossible for those who differ from them to come into fellowship with them. Our position with respect to order is different. We consider that this is a secondary matter, that the form of church government was left free in the Scriptures, and that that was asserted again in the time of the Reformation, and that therefore without compromise of conscience we could compromise the question of order. It seems to me that our church ought to be able to reconcile itself with some other form of church order on account of the reason that it considers this belongs to a class of subjects that they call of minor importance. Possibly the Lutherans in the time of the Reformation saw that these forms of ceremony and liturgies and litanies were not to be placed upon the platform of questions of faith, but, on the other hand, that if they were not

expressly forbidden in the Holy Scriptures, the fact that they had grown out of the consciousness of the Church and had been sanctified by general acceptance and the veneration of history made it a very important matter to retain them, so that we are inclined to accept the form of ceremonies or usage because it is a starter. How it will go with those who are more liberally inclined, if they are willing to tolerate a good deal of faith and a good deal of order in the final solution, I do not know, but all these questions are matters that we ought to take, I think, some initial step toward solving.

Of course, we are only preparing now for a World Conference, yet that Conference is to be on matters of faith and of order, and we shall have to begin somewhere, if only by making the merest outline of the basis upon which we finally hope to stand. If we cannot formulate at any time any general basis, no matter how large it is, or no matter how small it is, we shall not have anything definite upon which finally to build. I am one of those who have always been supposed to stand with the conservative wing of Protestantism. I have very definite convictions as to the essentials of the Christian faith. On the other hand, I am willing to unite in the very broadest possible way, so that the most fundamental questions that I think are essential to the preservation of Christianity are conserved; then I am willing to go into the organization. I cannot reconcile myself to the belief that these divisions in Protestantism are a true ideal, or that they are for the benefit of our common Christianity. I never can be content—I shall not see that day—but I never can feel that my conception of Christianity is fully realized until the time that I can be in what the ancient Church was, one Holy Catholic and Apostolic Church. My feeling is for such an organization as that, and I am not content with a merely spiritual communion, but I would like to have a visible communion, and I would like to have in it the great essentials of Christianity preserved, the authority of the Scriptures, and the Holy Sacrament. Upon all these questions we may have great difficulty in our final union. The Roman Church insists upon transubstantiation in the Lord's Supper. The Lutheran teaching is the opposite of this. We do not believe in transubstantiation or

any change in the elements. We differ as to the "how," not as to the "what." We believe in the communion of the soul receiving these elements, and that under the Sacrament the true body and blood of our Lord Jesus Christ are presented, so that we have a realization of the loving fellowship and communion of the believer and the communicant with the Lord Jesus Christ. As to those of you who only consider the Sacraments figurative and not as vessels or means or channels of grace, it will be found that there will be much more difficulty in postulating a basis of agreement to which we can finally come. I have been very greatly influenced in the thirty-two years I have been in New York by my fellowship in societies and in the most intimate spiritual relations with representative clergymen of other denominations. I found men that differed widely from me both as to the authority of the Scriptures and as to the use and meaning of the Sacraments to be true Christian brethren; I have been able to fellowship with them in prayer and in loving communion, and I believe I could dwell in the same church organization with them, and, if I were to be allowed a confidential remark, I might say that I have another reason for cherishing the hope of such a membership in a common organization. I believe that if we could attain this Christian unity, this one church organization, these conservative, these historic, these rigid and positive views as to the authority of the Scriptures and the means of grace in the Sacraments would prevail. I think the sacrifice would have to come from those of you who represent liberalism and indifference to the questions of faith and order.

I only want to say that no matter how difficult the attainment is, the ideal is so Scriptural, it is so in unison with the command and spirit of our Lord and Saviour Jesus Christ when He established His Church and declared that He built it upon a rock and the gates of hell should not prevail against it; it is so in unison with this idea, and so in harmony with the conception of the whole Christian Church which Neander said he did not believe could ever have been preserved had it not been for the outward unity and organization binding the Christians together and strengthening them throughout the whole world.

Now, Protestantism has a difficult situation and a crisis to meet

in this age such as it has never had, and, with these divisions putting us one against the other, and weakening our strength, I might add with this lack of some central authority to hold us together and keep us from running too far from the centre and to lessen our polarization—I think it costs us too much, and to meet this modern crisis and all the problems that face us, we do need one great general Protestant organization, and I believe if we could get that, it would be a great step forward. I believe in harmony. I agree with what Governor Baldwin of Connecticut said recently, that if Protestants could attain this unity, the first step would be taken toward a union with the Roman Catholic Church. It would have a different respect for the conception of Protestantism, and we would be in a situation to offer terms and to seek a final union and to heal this breach. There are very many who think these divisions are for our benefit, but I think, in the guiding providence of God, they have been nearly overruled as mistaken, and I think that, with the Christian spirit and unity we have now, we ought to cherish the ideal of one great church organization in Protestantism, and that is the reason I am in hearty sympathy with this move, and I am in earnest and shall be willing to compromise to the very last degree.

The greatest difficulty we shall have will be in matters of faith and positive conviction with respect to Christian doctrine; I am never troubled much about matters of outward usages and uniformity. That does not disturb me at all. Yet I do not think on account of these extremes in Protestantism and Romanism we ought to give up the idea of restoring that unity which the Church had for fifteen centuries, and which we shall have in the spiritual kingdom of God in heaven, and which we should seek to attain here on earth, one body and one visible communion of saints.

DR. AINSLIE: Referring to the resolution that has been offered, the question arises whether it would be best to have this committee appointed before waiting to hear from the other side of the water. We have been talking about that being a very delicate matter, and I am wondering—I do not say whether it would or would not be, I am just raising the question—whether it would be wise to go ahead and appoint this committee now

until we had some communication with the other side of the Atlantic.

DR. SMYTH: These resolutions provide that the members on the other side of the water shall be invited to participate at once in the formation of this committee, and it is my very strong impression that if we indicate to them something for them to do in the future, something to do in participation with us in the actual work of the committee, we shall receive much more attention from them, and there will be much more probability of action by them by inviting them to join in this committee, and by presenting it in a definite and concrete form.

THE CHAIRMAN: There is a resolution before us that each Commission shall appoint one of its number as a member of the advisory committee to act with the Executive Committee of the Commission of the Episcopal Church. Is there any further discussion on that resolution? If not I will put the motion.

(The motion was put and carried unanimously.)

PROFESSOR WALKER: I move the passage of the second resolution.

That the Commissions that may be appointed by other Communion be invited to appoint representatives on the advisory committee.

(The motion was seconded, put, and carried unanimously.)

THE CHAIRMAN: The next resolution is:

That this advisory committee consult and coöperate with the Executive Committee of the Commission of the Episcopal Church in securing the preparation of any statement of questions or studies relative thereto which in their judgment may be expedient and helpful in the preliminary preparation for the final meeting of the World Conference.

MR. JESSUP: Can I ask a question? It is intended merely that this coöperative conference be composed of a member of each of the Commissions, and that the Executive Commission of the Episcopal Church shall in good time reveal their programme for the Conference, is not that it?

DR. SMYTH: Yes.

MR. JESSUP: Is it wise either to limit it or define it?

DR. SMYTH: It is intended in the first place to bring us in touch

with them so they may feel they can communicate with us, and with our backing through our committee take such steps as in their judgment from time to time may be necessary, without having to wait six months or more for a meeting of any other joint gathering. Another purpose is this, to so far indicate what may be desirable to be done in preparation of any statement or question that may occur to them, to give them, as it were, the feeling that they have power to act for us, or leaving it to their judgment, in consultation with representatives of all others of us, to secure at any time any such statement for publication or anything else that may be in their judgment helpful in preparation for the World Conference. In other words, to let this Executive Committee of the Commission of the Episcopal Church feel that we trust them and want them to go ahead as far as they deem it expedient, and to put the Commission in a position so that they may act with us.

MR. JESSUP: It seems to me, in view of the object of the prior resolutions that have been adopted, that it is unwise either to limit or indicate or lay down any line at all for the coöperation of these Commissions and these representative members. Any object that might be desired to be subserved in that respect could be subserved by this meeting adjourning subject to the call of the Chair rather than to adjourn *sine die*, and leave it to the conscience of the Commissioners when they are conferring as to the lines along which they shall move.

As I understand it, it is the attitude of the Commission as well as the Executive Committee of the body that has invited us here to-day, that they shall make haste slowly in order to make no mistakes. Now, any expression of advice on the part of this conference to-day as to the direct form which their coöperation and consultation with these members who may be appointed shall take, it seems to me is unnecessary. The things that ought to be done will occur to them and they will consult about them, but if we outline the purpose of this conference, then we limit the power of our conferees.

DR. SMYTH: I think the instruction will hardly limit; it specifies certain forms which may be desirable and then says, "Any other

means," but leaving it entirely to their discretion as to whether any of these things shall be adopted. Bishop Greer suggested to me another addition that I think should be passed, that the Secretary of the Executive Committee of the Commission of the Episcopal Church would be the person to confer with the General Committee, leaving the initiative with the Episcopal Committee, and that the Secretary shall be instructed or requested to communicate this resolution to the chairmen of the several Commissions in order that the Chairman may communicate with his own Commission in reference thereto. I think those two things should be added, but the object is not to limit or instruct the Commission of the Episcopal Church, but simply to indicate in a most general and tentative way the preliminary preparation that it is our feeling in some sense should be made, and then leave it to them how far they think it necessary to act. Very many things may occur to them, and, if they had no power to act, it might be six months before they could get that power, and then these things could not be done. It seems to me that we should indicate our desire in a very tentative way, and then, opening up all other means which may occur to them, leave it to their discretion, ourselves in touch with them, to prepare the way for something to be done when it needs to be done.

MR. ZABRISKIE: It occurred to me that it would be desirable to express the purpose of the resolution in somewhat different terms than those which have been employed. It is greatly to be desired that there should be facilities for prompt communication and frequent consultation between the various Commissions. On the other hand, the terms of the resolution seem to set out on one side the Executive Committee of the Commission of the Protestant Episcopal Church, and on the other side another committee composed of representatives of all the other Commissions. I question whether that is a wise attitude in which to place the several Commissions. I hardly think that it is the wish of the Commission of the Protestant Episcopal Church to be placed in that attitude of isolation. We feel that we are merely one of a great many Commissions, although it has fallen to our lot to take the initiative, but I should hope that the mover of the resolution might see his way to express the purpose in some other terms than to suggest the idea that the

Protestant Episcopal Church stand on one side and all of the other Commissions stand on the other side, and that they need to send their plenipotentiaries to confer in the sense of two separate, opposite parties.

MR. JESSUP: That is precisely the reason why I was able to vote for the preliminary resolution, and in regard to this one it seems to me that we ought to stop right there, because there must be some stage — our English friend told us that there were some young men appointed in order that they could live to see the fruition of their hope — I am one of those young men; I expect to see the day when this shall be a realized dream. The point is there must come a time intermediate before this realization when this committee that shall be building the ways on which this great vessel of unity shall be launched, shall be a committee composed of all those who are taking part in this movement, and shall be so representative that it shall relieve this one denomination which has taken this initiative of the financial burden, if no other, which it has borne so unselfishly and generously hitherto. My idea is that Dr. Smyth's first and second resolutions would make these Commissions for the purpose of consultation, and then they should advise the joint executive committee, by whom the matters of programme, etc., would be laid before a similar conference of this character, and we would approximate a day for this conference to a definite date.

BISHOP HAMILTON: I have been listening with a great deal of interest to what these brothers of the Protestant Episcopal Church have been saying, and for my part I am quite sure, speaking for the church I represent, we are very glad indeed that you are taking the initiative. We are helping to make history here to-day. This is a wonderful meeting to me. I am profoundly moved when I see for the first time almost an ecumenical council, where we find that the differences are so slight. I have an impression that we are all controlled by an atmosphere. There is a presiding genius, do what we will, that shapes our religious ends and our religious destinies. The world moves, and if we do not move with it, we shall go back and it will go on. The fact is that the non-conformists, or dissenting denominations, have been affected by this atmos-

phere. If you will let me tell you the truth, as we feel about it, it is that up to date we have been more affected by it than I think you have. I think the fact is that there is really no difference now as to faith with the dissenting denominations. The real essence of faith, we are all agreed, and the spiritual conception of the Church are uniform. There is not any difference in that, and so soon as that becomes operative, the order will change and fix itself to it.

Look at what has been taking place throughout the world. Here at home we have had branches of the Presbyterian Church seeking organic union. We have had the Baptist Churches, certainly the Free Baptists and the old school of Calvinists, seeking organic union. That to me is a most remarkable thing. Only yesterday, was it, or the day before, you saw the statement that the Protestant Methodists and the United Brethren had agreed to unite. In Canada they have had before the Presbyterian, Congregational and Methodist denominations, in their general assemblies or conferences, the proposition to unite, and when I think how we had to come into this country and what we had to face, looking at Calvinism, that to me was one of the greatest surprises of the day, that these denominations have voted for organic union.

The same thing is true in Australia. It has not reached the same effectiveness there as at home, but now for the first time in all my acquaintance with the Protestant Episcopal Church, as I have just said to my good friend and brother here, "You are taking the initiative in approaching us, who have been at work trying to get all our own dissenting organizations into one; you have come towards us, and I am very glad to have you take the initiative."

DR. SMYTH: I have tried to embody all the suggestions, and I would suggest the following. Referring to the committee in the preceding resolution, I suggest this:

That the committee so constituted advise with and act together with the Executive Committee of the Commission of the Episcopal Church in taking any preliminary steps which at any time in their judgment may be deemed expedient and helpful in the further preparation for the World Conference, such as, for example, the preparation of any statements or studies relating thereto which may seem to them advisable.

And then further:

Resolved, That the Secretary be instructed to acquaint the chairmen of other Commissions with these resolutions, and that the Executive Committee of the Commission of the Episcopal Church be the convener of this general committee when constituted.

I have inserted simply as an example, but which I think is very desirable, and yet leaving it entirely to their discretion, "the preparation of any statements or studies relating thereto which may seem to them advisable." The object is to give this committee the full power of initiation and action with a committee of ours, constituted and acting together with them as a committee in whatever action they may take, and a clause might be added that this committee is preparatory to the final constitution of the general committee.

DR. MINTON: I do not quite understand, when the resolution speaks of preparation of certain statements, whether or not it is meant that these statements shall be prepared with a view to their publication.

DR. SMYTH: If in their judgment they deem it advisable. I did not include the word "publication" because they might wish to send around some paper privately.

THE CHAIRMAN: Perhaps I might say a word in regard to this resolution, and that is that I know many of the members of the Commission of the Episcopal Church feel, as I believe everybody feels who has been thinking of this matter, that while we want to move, and must move, and are determined to move, yet we have got, in the very nature of the case, to be content to move deliberately. There are certain things which, however anxious we are to have them done, in the nature, I mean, of crystallizing a central organization for this movement, it would not be right for us to do yet. It would be neither wise, nor right, nor in accordance with the principles of this undertaking to do these things at this present stage of progress, simply because this is to be a world movement. It would not be quite fair for us to do certain things until we have got it on the world basis. One of the principal subjects of our consideration at this meeting has been the extending

of the basis, getting in the churches of Great Britain and Ireland, and after that has been done, then we have to move on to the Continent of Europe, which we have not done yet, and we must get into full relation with all the Communion throughout the world that we can, including the great churches of the East, of whom we are so happy to have a representative here to-day, before we venture to do too much in the way of forming a central organization and of having scholars begin to study the questions. These brethren are not yet in the movement, not because of any fault of their own, but because we have not yet been able to reach them. They must be included, and they would have cause to feel some dissatisfaction if, in a movement which is intended to be a world movement, we should move too far, while at present only a portion of the world is represented. We want to give them a chance to be with us on the ground floor when it comes to matters of crystallizing our central organization or to carefully mapping out our programme. I do not intend what I have said to militate against anything in Dr. Smyth's resolution. If there is nothing in his resolution that conflicts with that necessary deliberateness, then I should vote for the resolution, but I want to throw out this word of caution, that we are not as widely representative as we shall be later on, and therefore if that resolution prevails, it leaves a great deal to our discretion; and I say frankly, as a member of the Executive Committee of the Commission of the Episcopal Church, that I am opposed to proceeding too fast on some of these matters until our brethren across the water and in other places have their chance to stand with us and have their voice.

BISHOP GREER: I agree fully with what the Chairman has said. I think we are not prepared now, and probably shall not be prepared very soon, to consider or discuss the questions which are now advanced, but I do not see why these two things cannot go on together, why we cannot appoint such a committee representing the different Commissions, or such Commissions as have already been appointed, and then, as other Commissions are appointed that have not yet been heard from or those who have not responded to our invitation, or whom we have not yet invited in other parts of Christendom, as such Commissions shall be ap-

pointed, they, too, can have representatives added to this advisory committee, so that the two things can go on, the general committee representing the Commissions enlarging its scope as the Commissions themselves are multiplied. That, it seems to me, is the only thing we can do this afternoon.

DR. SMYTH: In sending this deputation over to England it is very possible that it might be helped very much if, from the Secretary of the Commission of the Episcopal Church, acting in behalf of all of us, a statement could be sent with that delegation for them to use, and this resolution would grant that committee full power to act in this way, if they deemed it advisable. If they shall deem it advisable to send over any document or statement, then the committee in their discretion would have the power so to do. That is only one incident of a hundred others which may occur at any time. The resolution I have tried to draw up embodying these suggestions is as follows:

Resolved, That prior to the final organization of a Joint Commission, the committee so constituted advise with and act together with the Executive Committee of the Commission of the Episcopal Church to take any preliminary steps which at any time in their judgment may be deemed expedient and helpful in the further preparation for the World Conference, such as, for example, the preparation of any statements or studies relating thereto which may seem advisable.

Then would I add the suggestion of Bishop Greer:

That the Secretary of this Conference be instructed to communicate this resolution to the other Commissions, and that the Executive Committee of the Commission of the Episcopal Church be convener of this general committee constituted by these resolutions.

DR. ERDMAN: I would like to ask whether it is altogether wise to issue documents or statements of any kind in the name of such a Joint Committee. Is it not wiser to have these statements issued, as they have been up to this time, by the Commission of the Protestant Episcopal Church? It seems to me that that has been the wisest and safest course and has been the strength of this movement up to the present time; and it seems to me that until

we form a Commission such as has been further suggested, it is wiser that such documents and statements should be made by the Commission of the Protestant Episcopal Church. I mean for this reason: it would be very difficult for the other Commissions to get together, or for any one representative to formulate such documents. I think that is going to involve a good deal of difficulty, but the Protestant Episcopal Commission can continue to do what it has done so helpfully, and I should rather deprecate the clause that there should be documents and statements. The desire is, as I understand it, to have these other Commissions represented in so far that they would give any advice they might be able to give to the Protestant Episcopal Commission, which would continue to lead for the present. I do not think we are ready now for such a Joint Commission; I think we still want to have the Protestant Episcopal Commission lead, and we shall gladly co-operate and advise with them for the present.

DR. SMYTH: The purpose is to allow a very large degree of discretion and confidence in the judgment of the Commission, and with this specific thing in view. So far as the words "or studies" are concerned, if such preparations as were made for the Edinburgh Conference, as Dr. Calkins has suggested, are to be made for the convening of the World Conference, it might require four or five years to get these things properly made.

If this committee had the power simply to suggest to some person that they would like to have that person take up such questions with a view to final presentation, or if they felt that there were some preliminary studies which it might be well for us, not to publish, but to circulate among ourselves, that this committee should feel that they have our consent that they should do so.

There is another example which I ought to mention, because it is illuminative as to the way not to do. We have in Yale Library a full verbatim report of the proceedings of the Old Catholic Conference, when the representatives of the Greek and Russian Churches and Church of England met with the Old Catholics to see if they could find some common basis of action. Those reports are very interesting, but each man brought a statement prepared in isolation and without any consultation with any other man,

of the credal positions of his own Communion, so that you had brought up arrayed against one another, although in an eirenical way, a statement of the different positions. There was no preliminary conference, no preliminary digest in committee of statements which were not at all in themselves irreconcilable. The papers were simply brought up and read and discussed in the same antagonistic attitude, and the efforts of the Old Catholic Church to ally with it the other churches failed absolutely, simply because there had not been two or three years of careful study and preparation and interchange of papers. That interchange may be privately done, —it is not necessary that it shall be publicly done,— but in some way, if we are to have a basis, it seems to me that such studies and such preparation of papers must be undertaken, and that we are losing time if we do not in some way trust wholly and fully in the action of the Protestant Episcopal Church, or if we do not give them a suggestion or a hint that anything they may do in this kind of work and in this specific kind of preparation shall have our full support. We do not commit ourselves to anything. We do not commit our Communion to anything, but we simply say to them, “ Go ahead, and if there is anything, if there is any man in the whole world from whom you think a statement can be obtained which would be of advantage to all of us, get it, and do not wait six months for us to come together and resolve that we shall get it.”

DR. ERDMAN: I can see how we agree quite fully with the principle just enunciated by Dr. Smyth. It is the wisest possible principle, but if we are referred now to the illustration of the Edinburgh Conference, we shall remember that when the meeting was held in Oxford which was to determine upon Commissions, it was absolutely an undenominational gathering, and I think we would like to proceed in that way now. When the time comes to appoint Commissions it should be done absolutely by an interdenominational body, and we feel, as the Chairman has stated, that we are not at that point yet. Another step must be taken before we do call such an interdenominational gathering for the appointment of Commissions and for the preparation of specific study. We do not want to progress too rapidly. What we do want to-day is to

express the most absolute confidence in the guidance of the Protestant Episcopal Commission, and thank them most cordially for all they are doing, and to say that as Commissions we shall be glad to consult with them in any way while we are waiting for this definite further step.

DR. CALKINS: I hope that this third resolution will prevail. I think we have arrived at the time for carrying into effect the suggestion of the third resolution. I do not think there is any danger that the work will be prematurely undertaken, owing to the statements made by the Chairman of this meeting, and on account of the avowed intention of the Protestant Episcopal Commission not to take a step until every church in Europe shall have been given an opportunity to get in on the ground floor.

The simple expedient of the adoption of this resolution would go a long way in persuading people that there is more in this whole business than thus far they have had any idea of. The suggestion, in a word, is that, whenever this World Conference is held, it will be held upon some such basis as the Edinburgh Conference was held. It is much more inclusive, since just one department of Christian activity was considered there. That one suggestion will do more towards dissipating the incredulity which exists on the part of a large number of Christian laymen and ministers than anything else. We are not forcing the hand of any Commission or doing anything prematurely, except suggesting in the most tentative method what in my mind will be the most practical step in setting up this Conference. In other words, I do not think we are going a step too fast. There is no danger that anything will be done prematurely, but by the simple expedient of throwing out for the first time to the minds of many Christian people a practical approach to this whole question, a large amount of incredulity and skepticism will be dissipated, and people will say, "This thing goes farther than I had supposed."

DR. LACY: I very heartily agree in the appointment of this advisory committee. I am very sure that the brethren of the Episcopal Church would like to have such an advisory committee with whom they could consult, and I agree with these other brethren that as soon as you define some duties for this committee you are

in danger of mixing this whole matter up. When that Conference is called these Episcopalian brethren would then turn the matter over to the Conference, and the Conference would assume responsibilities and obligations; but until that Conference is called the Episcopal Church and the Episcopal Church alone is responsible for this movement. We have not a conference here to-day; this is not a conference that they can turn this matter over to. We have no power to interfere with the movement that they have initiated. We are merely advising them in preliminary conference, we are merely trying to express our interest in this matter with them, and if we establish something that looks like an independent committee and assign them certain work they must do, we are going beyond any power we have as a mere preliminary conference to a conference. When the Conference is held, when the representatives of all the churches in response to this invitation of the Episcopal brethren come together, then will be the time to appoint committees; then will be the time to determine upon a policy; then will be the time to determine all these questions, and if that Conference ever comes together, then will be the time for you, brethren, to say, "Now we have turned this matter over to you;" but until that Conference is called we would confuse matters very much by injecting another committee along with this committee.

Let me say that personally I feel it is in good hands, and I want to congratulate the brethren for the way that they have guided this movement, and I have a feeling of hopefulness when I see these representatives of the churches come together. This is no small thing. Some of us feel that it is so colossal that it is almost a dream, but it is a glorious thing sometimes if we can even dream dreams, if they are high dreams.

DR. SMYTH: The committee of three have drawn up their report, which I think not only covers the remarks that have been made by the brethren, the force of which I feel, but also those things which I most desire to see accomplished. I shall be very glad, therefore, to withdraw entirely the third resolution, the point under discussion, and to have read and submitted as a possible minute the report which has been drawn up by that committee of three while this discussion has been going on. I think it covers

all that I desire to see accomplished in a better way than my effort to bring it before you would have done. I withdraw my motion.

PROFESSOR WALKER: I am very glad to have that withdrawn, and I hope that before this subject is abandoned and new matters taken up we may have added to the two resolutions which have already been passed the resolution suggested by the Bishop of New York, namely, that the Secretary of this conference shall be the agent through whom the members of the various Commissions shall be notified of its action, and that the Executive Committee of the Commission of the Protestant Episcopal Church shall be the convening body in any meeting of this general committee thus provided.

THE CHAIRMAN: Do you make that as a motion?

PROFESSOR WALKER: Yes.

(The motion was seconded, put and carried unanimously.)

MR. PEPPER: The following is the minute prepared by Dr. Smyth, Dr. Remensnyder and Mr. Pepper, acting as the committee appointed for that purpose by the Chair:

1. That the true ideal of the World Conference is of a great meeting participated in by men of all Christian churches within the scope of the call, at which there shall be consideration not only of points of difference and agreement between Christians, but of the values of the various approximations to belief characteristic of the several churches.

2. That while organic unity is the ideal which all Christians should have in their thoughts and prayers, yet the business of the Commissions is not to force any particular scheme of unity, but to promote the holding of such a Conference as is above described.

3. That in order that the World Conference may have a maximum value, the questions there to be considered shall be formulated in advance by committees of competent men representative of various schools of thought, these committees to be appointed at as early a date as is consistent with assurance that their truly representative character cannot be successfully challenged.

4. That among the subjects for joint consideration by the

Executive Committee of the Commission of the Episcopal Church and the general committee appointed at this meeting are the following:

I. What questions must be considered before it can be decided how the World Conference shall be convened, what its membership shall be, and when and where it shall assemble.

II. How such prior questions can best be considered and answered.

III. How the matters for consideration by the World Conference shall be ascertained and referred to the committees which are to study them, and how and when those committees shall be appointed.

(The adoption of the above minute was seconded, put and carried unanimously.)

THE CHAIRMAN: We have with us at this meeting, as I am sure we have all realized with the greatest satisfaction, a representative of the Russian Church, Dean Hotovitzky. He has come here not only on his own account, but also as representing Archbishop Platon, and I am quite sure we should like to have some expression from Dean Hotovitzky in regard to this movement in which we are all engaged.

DEAN HOTOVITZKY: Brethren, I come here without any formal message from my Archbishop Platon, but I tender you the assurances of his profound sympathy in this movement, and hope for its success, to which I am proud to add my own at this moment. Although I am not authorized by any authority for the Church of Russia to express any views or opinions regarding this movement, still I am sure my sympathy is fully shared by more than one hundred millions of Russian people of the faith to which I belong. I am sorry that my lack of command of your language deprives me of the pleasure of giving you more expressly what I wish to say. I must confess that during this conference to-day I was struck most deeply by the remarks of this reverend gentleman [Dr. Remensnyder] when he expressed the real value and real purpose of our conference here. Certainly it is a great thing, the formulating of plans for that great building which you contemplate, or rather to restore the purity of it as it was planned by the great

Architect of the universe through His Son Jesus Christ; but I think that we should bear in mind always the ideal of the true life, as it was expressed by Dr. Remensnyder. Such words as his are those we are always glad to hear when we have an assemblage of such noble Communion of Christianity as are gathered here to-day; for it is just such words of encouragement that we need.

Just as one of a church outside of the Anglican or Protestant churches, I certainly feel that the first step at this moment toward the realization of the purposes for which we are gathered is really to embrace your Protestant churches all together. It seems now that you are so near to one another by history and tradition that you can, through fraternal communion, win over some prejudices and reconcile other differences. You cannot expect to get at once into full sympathy,—or rather not sympathy, because sympathy certainly exists among all Christians, no matter to what denomination they belong,—but you can bring them into such relations that every Christian can pray in comfort with his brother. If you cannot do that, how can you expect to reconcile such differences as exist with the Eastern Orthodox Church or the Roman Catholic Church? How can they be approached or very well answer to your call? One of your distinguished bishops to-day likened this council to a sort of ecumenical council. I do not feel that it is much of an ecumenical council. I would be glad to feel that it is if I could, and I would be very glad if I could use more than the word “sympathy,” but I certainly feel that I can assure you that when I return to Russia—I sail next week—and as soon as I reach the people interested enough and who are capable of embracing the idea of the work which you are projecting, I am sure that there will be an answer of sympathy and willingness to send a representative more qualified than I am to share in your discussions or the preparation of plans for the work, or to give you information as to the state of mind of the Russian Holy Orthodox Church, and I can assure you that there will be no prejudice at all on the part of the Russian people; and I can promise you that there will be congratulations and greetings to some such noble gathering as this one, and a hearty response to the idea of the Protestant Episcopal Church which was so splendidly proclaimed at that assem-

blage at Cincinnati, and which I feel sure is coming to a realization.

I must add that I cannot but feel very thankful to Dr. Manning and all of you for the permission you have given me to be present. Even though I feel myself here simply as a guest, I cannot think of any one of us here to-day except as an Episcopalian; I could feel no other way. We have no voice here except the voice of thanks to you. We cannot give you any definitions or any rules except by way of moral support, and if you wish to prolong and continue your noble work, you must do it as you did before up until now, invite more and more guests here and ask them for moral support. If any one seeks to discourage you, pass it by and continue the work more and more, and be sure that all the Christian world will be with you, and I am sure that at the end of the work you will find a crown to illuminate and reward your efforts which will be, not like the flash light of the photographer, but rather like the illumination of the light of Jesus Christ, and there will be no more Russian or Protestant or Episcopalian, but simply all in one and one in all as was intended and created by our Lord and Saviour.

THE CHAIRMAN: The committee of five, appointed to confer with the Executive Committee of the Commission of the Episcopal Church in regard to the deputation to be sent to Great Britain and Ireland, is asked to meet immediately after the adjournment of this conference. It consists of Bishop Hamilton of the Methodist Episcopal Church, Dr. Ainslie of the Disciples of Christ, Dr. Rhoades of the Baptist Church, Professor Walker and Mr. Jessup.

MR. STETSON: I move that when this conference adjourns, it adjourns to meet at the call of the Chair.

(The motion was seconded, put and carried unanimously.)

DR. RHOADES: Is a motion to adjourn in order?

THE CHAIRMAN: A motion to adjourn is in order, but before that motion is offered I should like to say a few words. I believe in the first place that we shall all carry away with us to-day a very deep feeling in regard to this meeting, and perhaps we do not realize fully enough — I am sure we cannot realize too fully — what it means that we could come together to-day as brethren

and consider the questions that we have considered in the spirit in which they have been considered throughout. There has been not one single jarring note, not one word of anything but the deepest sympathy with one another, and with the purpose that we all have in hand, and only the one common desire to set forward that purpose by every means in our power; and I trust that in the future we may have great reason to remember this day.

The thing I wanted specially to say, however, is this. I know we realize, all of us who are here, that, after all, the great hope of success in this undertaking lies not in anything that we can do of ourselves, but in prayer. Infinitely more important than any hard planning or any hard work, however needful that may be, is the power of our prayers, and I would like to say as my own word, as this meeting closes, that I trust the thought in our minds will be that we shall go, all of us, prepared to do what we can to interest others with whom we may be thrown to the point of making them share with us in praying for the success of this undertaking. If we can in our several spheres stir and increase among those who are especially connected with us, the spirit of prayer for this undertaking, there is no doubt as to what the result will be.

MR. STETSON: In closing the meeting there comes to my mind the long association and the deep and intimate knowledge of one who has gone from this earth within the last two months, and to whom is due as much as to any man living the force that lies back of this movement.

Mr. Morgan thought more of this, and this was dearer to his heart, than any cause which I have known to be brought before him. When you, Mr. Chairman, had finished your address in support of that resolution at the Convention in Cincinnati, he turned to me, and immediately seeing the importance of the undertaking, said: "I will give \$100,000 to the support of that movement." That may seem to many to indicate a material interest, but since then we have had a splendid illustration of his spiritual interest. There could be no finer proof of the absence of materiality in his heart than the sentence with which he began his will:

"I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious

blood He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

He, of all the men of business, men of affairs, one whom the world was bound to recognize as a master spirit, recognized that he was as a little child in the presence of One Whom he endeavored conscientiously and consciously to follow.

I think his favorite hymn was "Blest be the tie that binds." I can see him now joining in that hymn, and in the words of the Lord's Prayer. I hope that before we close we shall unite in singing that hymn.

THE CHAIRMAN: It is moved that we adjourn, and as we adjourn I call upon the Rev. Dr. Ainslie to offer a prayer, and I will ask also if some one can lead us in the hymn that Mr. Stetson has suggested.

DR. AINSLIE:

OUR Father, we are Thy servants. We thank Thee that Thou hast called us together to-day, and that Thou hast led us by Thy spirit and that we have been made conscious of the fact that we are doing Thy business. Our petition to Thee is that Thou wilt so bless us and the Communions that we represent, that we may have that judgment and that passion for service that shall lead us to victory over ourselves to the greater victory, until all our differences shall disappear and there shall be one flock as there is one Shepherd.

GOD, let Thy blessings so rest upon us that our hearts shall be presented anew to Thee with renewed consecration and desire for renewed service. All this we ask in the name of Jesus Christ our Lord. Amen.

Those present then joined in singing:

Blest be the tie that binds

Our hearts in JESUS' love:

The fellowship of Christian minds

Is like to that above.

The Publications to date of February 6, 1915, have been:

1. Report and Resolution of the Protestant Episcopal Church suggesting the Conference, and Report and Resolutions of the National Council of the Congregational Churches of the United States looking to Reunion with the Protestant Episcopal Church.
2. Report and Resolution of the Protestant Episcopal Church suggesting the Conference.
3. Report of April 20, 1911, of the Committee on Plan and Scope of the Commission of the Protestant Episcopal Church.
12. The World Conference and the Problem of Unity. By the Rev. Francis J. Hall, D.D.
13. Letter to the Council of the Old Catholic Churches in Europe.
14. An Official Statement by the Commission of the Protestant Episcopal Church.
15. Prayer and Unity.
16. Questions of Faith and Order for Consideration by the Proposed Conference. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.
17. A Bibliography of Topics related to Church Unity. By the Rev. F. J. Hall, D.D.
18. Unity or Union: Which? By the Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania.
19. The Conference Spirit.
20. The Manifestation of Unity. By the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
21. List of Commissions already appointed to March 20, 1914.
23. Report to the General Convention of 1913 of the Protestant Episcopal Church by the Commission appointed by that Church.
24. A First Preliminary Conference.
25. Report of the Committee on Church Unity of the National Council of Congregational Churches, 1913.
26. A World Movement for Christian Unity. By the Rev. Lefferd M. A. Haughwout.
27. Second Meeting of the Advisory Committee. Report of the Second Deputation to Great Britain. The Call for a Truce of God.

Numbers 4-11, inclusive, and 22 are translations of Number 2 into Modern Greek, Latin, Italian, Russian, Swedish, German, French, Dutch and Spanish.

PRAYERS

The following are Prayers which have been suggested for Public and Private Use. They may be obtained, printed on a card, in any quantity, on application to the Secretary, Robert H. Gardiner, Gardiner, Maine, U. S. A.

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O LORD JESUS CHRIST, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O GOD of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O LORD JESUS CHRIST, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

